

The BROAD AX

HEW TO THE LINE; LET THE CHIPS FALL WHERE THEY MAY

Vol. XV

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The Fourteenth Anniversary Edition of THE BROAD AX

STILL LOOKING BACKWARDS

IT IS THE ONLY NEWSPAPER CONTROLLED BY AN AFRO-AMERICAN.

THAT HAS PASSED THROUGH THE CHICAGO POST-OFFICE FOR THE LAST TEN YEARS AND A HALF WITHOUT MISSING ONE SINGLE ISSUE.

IN THIS RESPECT IT RECOGNIZES NO COMPETITORS AMONG THE SO-CALLED COLORED JOURNALS PUBLISHED IN THIS CITY.

IT IS NEVER OFFERED FOR SALE IN ANY CHURCH, IT NEVER WHITEWASHES PREACHERS WHO ARE NOT WHAT THEY SHOULD BE IN ORDER TO PICK UP A LITTLE EASY MONEY.

IT STANDS STRICTLY ON ITS OWN MERITS AND IS INDEPENDENT ALONG POLITICAL LINES.

IT HAS WAGED A LONG AND PERSISTENT FIGHT AGAINST WRONG AND OPPRESSION AND IN FAVOR OF THE EQUALITY OF ALL MEN BEFORE THE LAW.

On October 2, 1909, The Broad Ax completed its fourteenth year in the journalistic world. Fourteen years ago or more properly speaking, the 31st of August, 1895, we began its publication in Salt Lake City, Utah, and continued its publication in that far-away western city, each week, until June 1, 1899. Then we discontinued its publication there and removed to this great metropolis, where we had formerly resided for seven years prior to 1895, and began its publication in this city July 15, 1899, and from that time to the present it has made its appearance once each week.

It is true that when The Broad Ax first appeared on the Journalistic sea it did not attract much attention except among its few friends, for it had no subscription list, but today it has hundreds of staunch friends and supporters in many parts of this broad land, and its bright and sparkling editorials have been eagerly read by the most distinguished men and women in this country and in Europe, and with the aid of the Associated Press, and the great daily newspapers whose editors have ever since its inception freely commented on its bright appearance, it has become known in all parts of the civilized world.

For more than fourteen years it has waged a long and persistent fight against wrong and oppression. It has manfully contended for freedom and justice and the equality of all men before the law. It has always fought on the side of the masses, as against the classes. It has never hesitated in denouncing those who have endeavored to ride rough shod over the rights and the liberties of the common people; it has made not the slightest difference to it whether those who attempted to do so were Democrats, Republicans or what not. It has been fearless and outspoken on all the leading topics or questions of the day. It has faithfully performed its part during the fourteen years which have rolled into eternity, in assisting to create a healthy public sentiment

in favor of permitting the Afro-American to freely enjoy his civil and political rights in all parts of the United States.

Its terrific and memorable fight on Benjamin R. Tillman in 1906, is still fresh in the minds of the people, and it forced him to practically retire from the lecture platform, for he has not been conspicuous before the footlights in any section of this country since he was robbed of his sting at the time of his last appearance in Orchestra Hall, this city, November 27, 1906, and that fight or incident is an evidence of the power and influence of The Broad Ax.

It is the only newspaper owned and controlled by an Afro-American in this city that has passed through the Chicago postoffice for the last ten years and a half, without missing one single issue. In this respect it recognizes no competitors among the so-called colored newspapers published in this city, for within the past ten years and a half, or since the 15th of July, 1899, more than thirty newspapers published in the interest of the Afro-American race have started up, flourished for a while and then disappeared, as gently and as silently as the morning dew!

But The Broad Ax is still doing business at the same old stand, in the same old way, and the record it has made naturally makes us feel proud, although it has caused us to hustle early and late and to wave all pleasure aside whenever there is any business in sight.

Therefore it pays no more attention to its so-called rivals, than it does to a fly on a cartwheel!

It is never offered for sale in any church like most of the other Afro-American newspapers whose editors seem to have a very hard time in keeping their heads above water.

It never knowingly whitewashes preachers who are not what they should be in order to pick up a little easy money, like some of the colored editors in this city.

Neither does it slobber over any-



MRS. WILLIAM EMANUEL.

Founder of the Emanuel Neighborhood Settlement House, 2732 Armour Avenue, as She Will Appear at the Great Charity Benefit Ball at the 7th Regiment Armory New Year's Evening, January 1, 1910.

The Charity Benefit on New Year's afternoon and evening, at the 7th Regiment Armory, 34th Street and Wentworth Ave., will be the event of the season. Seldom has such general interest been manifested as this entertainment has created. From the standpoint of charity, this benefit deserves the patronage of every one who is interested in our institutions. The Home for Aged and Infirm Colored People and The Amanda Smith Industrial home are well known and their worth to the community deserves more than passing notice. The Emanuel Settlement which is also one of the beneficiaries, is a neighborhood work, located at 2732 Armour Ave., and at present furnishes a day nursery and kindergarten for the immediate neighborhood in which it is located. This house was furnished throughout and supported for one year by Mrs. Wm. Emanuel and is making a creditable showing for the short time since its opening, Oct., 1908. It is the desire of Mrs. Emanuel to expand this work and furnish such activities as will be the best for development of the boys and girls for noble manhood and womanhood. Mrs. Emanuel has been successful through this neighborhood house in reaching hundreds of poor children. There is a great need of reading rooms and gymnasiums, domestic science classes, etc., to support the idle, careless, indifference, so manifest in the youth.

Mrs. Emanuel, the founder of the Emanuel Settlement, was born and raised in Cincinnati, Ohio, and after graduating with honors from the Gains High School of that city, she came to Chicago in 1881 and in 1887, she was united in marriage to Prof. William Emanuel, formerly of New York City; aside from being a leader in Chicago's social circles among the four hundred Afro-Americans.

She is connected with, and is active in many leading clubs and societies. Her life is devoted to her family and also in doing what she can to bring a ray of sunshine to the less fortunate. She is a student of Social Science, and also a student with two of her sons in the Jenner Medical College. Although Mrs. Emanuel is too busy to give much of her time to social life, her entertainments are looked forward to with much pleasure, and are always long to be remembered, and never have been surpassed.

The Emanuels are well known in this city, and throughout the country. Prof. William Emanuel, conducts the largest chiropodist and manicure establishment in the west, being for many years located at 169 Wabash ave., phone, Central 2121, and it is the only incorporation among the colored people in this city in which the members of the family form the company.

Prof. and Mrs. Emanuel, are exceedingly proud of their three bright and promising sons, McKinley Emanuel, the youngest is a 7th grade pupil at the James McCosh School, and is 12 years old; their other two sons are Wm. Harrison and Floyd Emanuel and Wm. Harrison Emanuel, the eldest son is a violinist of rare talent.

Each and every member of the Emanuel household, are members of St. Thomas Episcopal Church.

one else, unless, they are half O. K. and attempt to paint them as bright shining angels, or the great and only I'ams.

It stands strictly on its own merits, and no politician white or black, high or low, rich or poor, Democrat or Republican, can crack their whip over it and compel it to do their bidding for it is absolutely independent along political lines, and its policy is to support the best men for office, regardless of their politics!

In conclusion, from the bottom of our warm and sympathetic heart, we again most earnestly wish to thank all those who have in any way, assisted us to present them with a copy of the Fourteenth Anniversary Edition of The Broad Ax!

The Home Club was pleasantly entertained at its regular meeting at the home of Mrs. A. M. Smith, 3302 Rhodes Ave., Thursday night. The affair was also complimentary to her sister, Mrs. Jos. Shoecraft, who was celebrating her birthday.

Besides the regular members present, the invited guests were Madames, Geo. C. Hall, Julius N. Averdorph, Myra Dentinson, G. Balay and Miss Rena Branham. All had a very enjoyable evening.

Mrs. Carrie Warner, 5223 Dearborn street, is regaining her health after quite a spell of illness.

The Line of Equality Among Negroes is Almost Imperceptible

ONE YOUNG COLORED GIRL DECLARES SHE WOULD RATHER STARVE TO DEATH THAN TO WORK FOR A MEMBER OF HER OWN RACE.

ON THE MOST IMPORTANT SOCIAL OCCASIONS AMONG THE FOUR HUNDRED AFRO-AMERICANS IN CHICAGO.

THE LAMBS AND THE GOATS MIX UP TOGETHER.

SOME COLORED NEWSPAPERS ARE SCORED FOR CREATING SOCIAL LEADERS OUT OF OBSCURE CHARACTERS.

TIMELY AND INTERESTING ARTICLE BY ATTORNEY EDWARD E. WILSON.

A short while ago I had a small matter of collection for a young Colored woman, who had just lost her place; having had some trouble with her employer. She was wondering where she could get work. I suggested that I knew a lady who might employ her at least a couple of days in the week and that probably this lady could send her to some others that had work.

"Who is she?" the girl asked.
"A friend of mine," I replied.
"A friend of yours!" she exclaimed.
"A Colored woman!"

"Why yes," I said in surprise—
"what is the matter with working for a Colored woman?"

"Not me. I think myself too good for that. I'd starve before I'd have a 'Nigger bossing me.'"

"I wouldn't work for no 'Niggers'—not me." "And this young woman flounced out of my office in a highly indignant state.

She had crudely expressed what most Negroes think—that no Negro is better than another.

Strange to say, this peculiar view of himself is taken by the Negro from white opinion.

The most casual observer of events knows how the white public generalizes about Negroes; Colored people are a lump, to be dealt with as such; no individuality is to be allowed and the surest measure of judgment is the very lowest. Any other kind of Negro is to be sneered at and discouraged as trying to leave his place, or as being afflicted with the big-head. That feeling towards the Negro which is contempt or intolerance so far as the whites are concerned, takes the form of cankered envy among Negroes themselves.

We experience every day among ourselves, feeling much akin to that expressed by the young Colored serving girl. It is so hard for one Colored man to view with applause or even with indifference the success of another. This is not only true of those in the ordinary walks of life, but also of those who are supposed to be educated and to adorn the professions. The upper-ten are fighting each other with teeth and claws, while the lower hundreds are struggling to drag that ten down to their level.

The American republic was founded on the idea of equality. The great French Revolution had for its slogan, liberty, fraternity and equality; but equality in neither case meant lack of classes or lack of distinction; it rather meant equality before the law and a fair participation in the conduct of government.

Classes, it appears to me, are absolutely necessary to aspiration. If nobody is to be looked up to; if there is no effort to get on a plane higher

than the drones and the unaspiring, then all are likely to wallow in the mire of mediocrity. Much fun is made in our country of the nobility of the Old World, yet a careful study of the social conditions of Europe proves that by the nobility many of the finer things of life have been fostered. Besides Americans do not fail to run after this nobility with open purses. Where class distinctions are not too stringent; where merit may rise, step by step, through all the grades of honor, to the highest places in the nation, an almost ideal condition exists.

Are there signs of class distinctions among Negroes? Notwithstanding the contempt of the whites, the self-contempt of the Negroes themselves, and such obstructions as envy may fling in the way, there are gradually emerging classes among us. They are not yet well-defined; freedom has been of too short duration; social discipline and the acquirement of culture and wealth have not gone on long enough.

The agencies that are active in slowly producing these classes are education, wealth, the professions, society, and color.

Color has cut considerable figure in grouping Negroes in many of the cities both north and south. To say the truth, in some places the alleged upper-crust is formed very largely of people of light color—having a large percentage of white blood in them. But these can never form a Negro aristocracy for several reasons. First their numbers as compared to the rest of the Negroes are so small that they do not carry with them a sufficient portion of the Negro intelligence and wealth to give them the force of an aristocracy. Small numbers alone, of course, would not be the real reason, as all select classes are small. Then the lighter people cannot get themselves considered as anything other than Negroes. It is a familiar saying that one drop of Negro blood makes the whitest person a Negro. I will not venture to say what might happen, in many instances, could the white public be got to differentiate between lightness and darkness in the black race. Without entering the field of conjecture, too far, one may well venture to say that the earth will cease to turn on its axis before the white American public will do such a thing. Again these lighter people do not appear to have the courage of their color; there is no union among them. When they meet together, as they have a perfect right to do, sneerings, scoffings and a few jeers from their darker brethren, cause them to grow pale and shudder away, denying any intention of being to them.

(Continued on page 7.)